years they have had to resort to law courts and they managed to get their work done and have been able to be understood. There is very little difficulty for one who knows Tamil to understand Malayalam and *vice versa*. The two languages are very closely allied. Anyhow, there is no intention of changing the language of the State from Malayalam into Tamil as you seem to require and I am not going to flood the northern taluks of Travancore with Tamilians so as to teach our Nambudiries and Syrian Christians to speak Tamil instead of Malayalam. As I said we have got on very well all these years without the exclusive facilities that you demand. I am quite sure that you will be able to get on quite happily without the change unless the Tamilians refuse to learn Malayalam of their own accord, as so many others have done in this country. But that apart, I think it is a good thing that you should have a few Malayalam teachers so as to help your studying the State language, the language of the land of their adoption. If you can point out a single instance in which in a law court justice was not meted out simply because there was nobody there to speak the common language, I shall certainly try to give you Tamil-knowing Judges and Munsiffs in the Tamil taluks. But I do not think it necessary. Just as every one here has understood you, so also everyone whose language is Malayalam can understand you when you speak Tamil. I do not think the position is so grave as you have come to believe it to be.

186. Disabilities of the Ezhava Community.

MR. S. KRISHNAN ASAN (*Member, Nominated*) said that when a person was issueless, he used to adopt the sister's child as his own. Among the *Misradayees* the system of inheritance was that a share went to the son while the other went to the sister's son. The system worked satisfactorily ; but with the promulgation of the Ezhava Regulation, it had become necessary to apply for exemption. There were still thousands who had to apply for exemption, but the time had run out. This was a serious hardship. The *Misradayees* should therefore be exempted from the operation of the Regulation or the period for applying for exemption should be further extended.

The Member also requested that action should be taken to remedy the grievances brought to the notice of the Government through his representations at the twentieth and the twenty-first sessions of the Assembly.

DEWAN'S REPLY : Mr. Krishnan Asan, I understand that you wish to repeat the representation made in the twentieth and twenty-first Sessions.

I do not think it is within the range of practical politics to pass a Regulation exempting your community entirely. You have now got ample time within which you can register out. Let us hope that that will be sufficient to meet the wishes of all of you.

187. Educational concessions for the Ganaka community.

MR. K. N. GOVINDAN VAIDYAN (*Member, Nominated*) thanked the Dewan for his kind personal attention in the matter of the illness of his brother, the late Mr. K. N. Krishna Jyotsier, and for his nomination instead to represent the community.

The Ganakas form a poor and peaceful section of the population. Enquiry would show that no Ganakas were in jails. The community had not yet been able to take advantage of the new system of education in the country as it was only now that the inadequacy of the hereditary lore and profession to earn a livelihood had been realised. Poverty, not lack of intelligence, is the chief handicap. Full fee concessions should therefore be allowed to Ganaka boys and girls in English schools. The concession would not involve any considerable expenditure as there were only 16 Ganaka pupils at present in English schools. Full fee concession should similarly be granted in the case of the girls in Vernacular schools as had been promised in the past.

188. Disabilities and needs of the Ganaka community.

MR. K. N. GOVINDAN VAIDYAN (*Member, Nominated*) complained that adequate encouragement was not being given in the public service to members of the Ganaka community who were qualified for appointments. The position of the Ganaka

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